

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

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LIFE AND CHARACTER OF BRIGHAM YOUNG.*

WE keep fresh in the heart sacred memories of the great dead by holding these annual Conferences of the Young Men's Mutual Improvement Associations, on the anniversary of the birth of one of the greatest reformers of any age; and it is eminently proper and befitting that we should prayerfully and gratefully celebrate, in this manner, his natal day. And while willing to attempt the part given me, I sensibly realize that the committee on programme have assigned me a subject—The Life and Character of Brigham Young—which I have contemplated with no degree of confidence, feeling, as I did, utterly incompetent to do his great merit even partial justice.

By patient toil and persistent effort, the amateur might succeed with tongue or pen, in delineating some of the beauties of blade, leaf and flower. In like manner the unskilled hand may depict form and color of shrub or tree, imitate graceful curvatures of majestic rivers, and even catch the

semblance of nature's smile kissing dewdrops on hill and meadow; but dull, indeed, must be the sensibilities of him who approaches without reverence, and without awe, the towering mountain—rock-ribbed and strong, torn into volcanic seams, hoary with age and wrinkled, yet softened and beautified by tints and shadows lingering around canyon and cliff, or glorified with the rays of the morning sun playing on ice-bound heights, and snow-clad peaks all throbbing with inward power, by mortal man, immeasurable.

Standing at the base of Popocatepetl, one gazes enraptured at its symmetrical beauty; then, as the idea of the immensity of the magnificent pile dawns upon the mind, and conceptions of its breadth and height determine its magnitude, admiration supplants rapture, and admiration in turn yields to an overpowering sense of awe—the soul finds expression; and while no audible word is spoken, a voiceless something distinctly utters—How great is God, how marvelous His works!

As Popocatepetl to surrounding

* A Lecture delivered by Apostle Moses Thatcher, at Y. M. M. I. Conference, June 1, 1889.

mountains, so Brigham Young to most men known to me.

When gazing upon that king of mountains with its throbbing heart of fire, I was impressed precisely as when looking on form and feature of that king of men, with his mighty scope of intellectual power. In each instance common thoughts yielded, without personal volition, to those of more exalted nature, and in silent awe the heart's best impulses reach beyond the mountain to the Maker of the mountain; beyond the man to the Creator of the man.

God is the author of truth; and truth eternal was the guide of Brigham Young. Brigham Young did not create "Mormonism;" but "Mormonism" formed the character of Brigham Young. A mole hill fills not the space occupied by a mountain, neither the mind of an ordinary man the space filled by the mighty, almost boundless intellect and spiritual force of that great colonizer, statesman, reformer and prophet leader.

May we not—youth of Zion—on this day, hold in sacred memory his goodness, his greatness, without injury to the living, or harm to the dead? Do we not recognize in the life and character of such men the divine workmanship of an Almighty and Supreme Creator, expressing Himself even in the eternal fitness and harmony of things?

He of whom we speak, was great in great things; and always greatest when great matters pressed for solution, and dangerous emergency confused and baffled weaker men. When questions pregnant with great events pressed hard, he was able to build upon the firm foundation of wisdom and justice, forecast the future, meet the demands of the present, and then in a breath show his confidence in God, his freedom from care, by caressing the lips of innocent childhood and tenderly winning the love of babes.

The scope of his mind seemed limitless. His powers appeared upon all occasions equal to the comprehension and foundation of generalities of the greatest magnitude and of grasping smallest details.

He could speak the language of

the stars, discourse eloquently respecting the organization of worlds; and then in simple terms direct how to plow and plant, reap and sow.

His spiritual and temporal faculties were so perfectly and harmoniously organized that no one could tell where the one left off and the other began. He above all men I have known put "life under the very ribs of death" by expounding in word and act religion as a live thing, helpful here and full of salvation in the great hereafter. The Gospel of Christ as expounded and practised by him became a vitalized force full of marvelous beauty, sympathy and power—a perfect law of liberty, comprehending life and light, justice and judgment.

Under the inspiration of God his mind was capable of the loftiest conceptions revealed to man, and in wisdom the simplest principles of domestic economy were made to shine as gems of the first water. In that early day, when dark clouds gathered and danger threatened; when weak minds wavered and discord allied with division, it was Brigham Young who brought order out of chaos, and traitors plotting for usurpation and innocent blood hid their heads, when the "lion-hearted" rebuked in the name of the Lord and foretold the fate of incontinent apostates. Then, if not before, God placed on Brigham Young the seal of successorship. The mantle of the youthful prophet fell not on unworthy shoulders when it rested upon him who was willing to give his own to save the life of Joseph.

The external evidences of the divine mission and heavenly calling of the great modern boy prophet are numerous; but none, to my mind, are more striking than is found in the recorded and sorrowful fact that he was able to announce the will of God in the call of Brigham Young, Heber C. Kimball, John Taylor and Wilford Woodruff to a foreign mission, at the very time when he knew that assassins were nightly plotting to take his life. Nothing in the annals of history is to my mind more sadly pathetic than was the parting of Joseph from those truest friends in the hour of deadly peril, save only that scene—that awful scene—in the lovely garden where

Jesus, the spotless Son of God, sweat blood, while heavy-eyed slumber bound in senseless sleep every human heart capable of sympathetic emotion or pity for His deathly agony.

To understand what the prophet suffered when sending away the few men on whom, in those dark days of trouble and sorrow, he could implicitly rely, we need only remember how his sensitive nature called him back from life to death, when false friends accused the shepherd of deserting his flock. How sadly pathetic, how reproachful, sounds, after the lapse of years, words wrung from a wounded heart—"If my life is of no value to my friends, it should not be of value to me."

I have wandered from Brigham to Joseph. Well, God made them one—brothers before they came here, brothers here, brothers hereafter. In life their love of, and devotion to each other, was something touchingly tender and beautiful. In life, Joseph the prophet was true to Brigham, his foreknown successor. In life, Brigham was equally true to Joseph. And who can say that one word of reproach ever fell from his lips after Joseph sealed his testimony with his blood.

Brigham Young was human, and no doubt had human imperfections; possibly they might have been shown to the living, but I do not think that he was ever jealous of the dead. The sun has spots—I am not able to say that God has not placed them there for the temporal salvation of man made in His own image. I am not able to bear more light and heat than comes from the king of day with all the spots that obscure his face! I have seen Brigham Young at times when he appeared, much as I can conceive, a greater than mortal man to be. But for my own, and the sake of others, I was glad to realize then, and am glad to know now that he was human, and doubtless had human frailties, though I was unable to discern many that I am sure were such.

Thinking of him reverently now, and trying to grasp the scope of his great mind, I am much in the condition as when after two days' hard

work, I failed to reach the top of a volcanic mountain in Mexico. Joyously I traversed the belt of flower and fern, then passed, much fatigued, the upper skirting of the timber beyond which vegetation yielded to the sway of eternal ice and snow. Yet above and within I knew there was a throbbing, though slumbering heart of fire, the extent and force of which no man could estimate. Still struggling upward, anxious to reach the height for which I had toiled, my feet grew cold, my head hot, while the heart beat hard, the brain grew giddy and reason uncertain, but something whispered, "You have measured your capacity."

So with the character of Brigham Young. However great I may think it, it still is greater than that. However much I may try to exalt his life, it still is beyond that. Broad as I may think his capabilities, they were broader than I can estimate. However high I may place his wondrous character, it still—like that volcanic mountain, is higher than I can reach. Its height and breadth and depth are beyond the scope of my powers. In contemplating them I am amazed even at my faint conceptions of its magnitude; and yet I have but reached the ferns and flowers. Away above is the hardy pine, and still above these the garnered treasures of ice and snow to be melted by the growing heat and sent down, with the laughing brook, to gladden the parched earth below.

Brigham Young was colonizer, statesman, philosopher, philanthropist, reformer, prophet-leader, priestly-king, an honest man, God's noblest work.

In June, 1837, Heber C. Kimball, Orson Hyde, and others were called to go on a mission to England. Heber was exceedingly desirous that Brigham should accompany them; but Joseph the Prophet said, "No; I shall keep him with me." The wisdom of that decision was soon verified. Brigham publicly and privately testified that he knew by the testimony of the Holy Ghost that Joseph Smith was a Prophet of the Most High God, and had not transgressed and fallen as apostates declared. In consequence of that testimony his own life was

threatened, and he left Kirtland in December following. Later the Prophet and Sidney Rigdon fled from the fury of mobs, and joined him in Indiana, where Joseph sought to get a job sawing and cutting wood. Failing to secure work, and being weary, he came and said: "Brother Brigham, I am destitute of means to pursue my journey, and as you are one of the Twelve Apostles who hold the keys of the kingdom in all the world, I believe I shall throw myself upon you and look to you for counsel in this case." At first Brigham was unable to think Joseph was in earnest, but on finally being convinced that he really was, he said: "If you will take my counsel, Brother Joseph, you will rest yourself, and be assured you shall have plenty of money with which to pursue your journey." That simple incident, trifling in itself goes to show in what estimation the great modern prophet held the wisdom and strength of his friend and predicted successor, even in those early days. God verified, too, the words of his apostolic servant, and Joseph was soon supplied with "plenty of money to pursue his journey."

A more striking incident of brotherly devotion to Joseph, and of obedience to the revelations of God through him, is shown in the fulfillment of the word of the Lord given, in 1838, respecting the Twelve Apostles and their duties in reference to preaching the Gospel in the regions round about, and definitely fixing the date—April 26, 1839—when they should take leave of the Saints at Far West "on the building spot of my house saith the Lord," previous to their departure on a mission over the great waters.

As the date mentioned approached, many of the Saints found themselves banished, Joseph the Prophet imprisoned, and the Twelve could return to Far West only at the peril of their lives. But there was the revelation fixing time and place for the performance of a special work assigned to the Twelve by the Lord. Mobs had declared with an oath that one revelation of Joseph Smith at least should fail of fulfillment, even if all others should be verified to the letter. This

one, boasted they, names date and place where and when certain things are commanded to be done, and we will see that they are not done. Even many of the authorities of the Church, it is said, urged that the Lord would not require the Apostles to fulfil that revelation literally, but would accept the will for the deed. But Brigham Young and the Twelve with him thought otherwise. He and they felt that the Lord had spoken, and it was their duty to obey, trusting in Him to protect them and determine results.

The prophet was imprisoned, and the responsibility of the Church and of sustaining the word of God was on the Twelve; and Brigham Young was not the man to let it fail. Reaching the vicinity of Far West the Twelve hid themselves in a grove, while the mob came into the town and taunted the committee in charge respecting the revelation mentioned, and threatened them with violence if they were found in Far West the next day.

"Early on the morning of April 26, the elect day"—the Twelve proceeded to the building spot of the "Lord's House," held their conference, excommunicated thirty-one persons from the Church, and through the assistance of the master workman, recommenced the construction of the "Lord's House," by "rolling a large stone upon the north-east corner." There were present of the Twelve: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John E. Taylor. On that sacred spot and on that memorable day, they ordained Wilford Woodruff and George A. Smith to the office of the Apostleship and called them as the Lord had directed to fill the place in the quorum of the Twelve, made vacant by those who had fallen. Following the ceremony of ordination, prayer was offered, each praying in turn, beginning with Brigham Young; after which they sang "Adam-ondi-Ahman," and took leave of the Saints as instructed in the revelation.

These circumstances clearly show why Joseph was loth to part with Brigham, even on the earnest solicitation of his almost equally beloved friend, Heber. To the pleading importunities of such even as his prophet

brother, he could say nay! But when God called him to part with the prudent, lion-hearted support and stay, he could not say nay—knowing that "obedience is better than sacrifice, and to hearken than the fat of rams."

[TO BE CONTINUED.]

Whatever were the personal feelings of the great modern prophet, like Jesus, his Master, he had learned that he was here not to do his own but the will of his Father, and he did it even unto death, and so did his successor.

FAITH AND ITS CULTIVATION.

FAITH is a principle which can be greatly cultivated. Children can be trained to exercise great faith, by which wonderful results can be accomplished. The extent of the power of faith we cannot fully comprehend in our mortal condition; but mortal men have accomplished wonderful works from its power, and even children have been able to obtain such faith that they have amazed others who do not possess it.

All our readers ought to be familiar with the history of the youths and young men who were called "the sons of Helaman." These youths had been taught by their mothers that if they did not doubt, God would deliver them from death if they engaged in battle. There were two thousand of them under the command of Helaman. They engaged in a most desperate battle with the Lamanites, and fought with extraordinary strength and courage, and yet not one of them was slain. This was miraculous. Afterwards they were joined by sixty more, making two thousand and sixty. Again they fought and had a most dreadful combat, and while the remainder of the army were about to give way before the Lamanites, these striplings stood firm and undaunted. They maintained the best of discipline in the heat of the battle, and obeyed every command with exactness. Upon examination of the dead and the wounded, after the fight had ended, two hundred of these young men were found wounded, and they had fainted from the loss of blood; but though they had received many wounds, not one of them died.

This was a cause of great astonishment, not only to the Nephites, but to their enemies who had fought against them. They had been in the thickest of the fight, they had shown

extraordinary courage, and they were all spared, while there was a thousand of their comrades, belonging to the other part of the army, who were slain. This was due to their faith in that which had been taught to them by their mothers.

They had been taught to believe that there was a just God, and that if they did not doubt, they would be preserved by His miraculous power. They were firm in this belief, and they put their trust in the Lord, and their faith prevailed.

This plainly shows how children may be taught to have faith in God.

Moroni describes faith as things which are hoped for, and not seen, and he exhorts the people not to dispute because they see not, for they receive no witness until after the trial of their faith. He shows that it was by faith that the Lord Jesus showed Himself unto His disciples, after He had risen from the dead, and He would not have shown Himself unto them until they had faith in Him. It is plain that they must have had faith in Him because He had not shown Himself in this manner unto the world.

He declares that if there be no faith among the children of men, God can do no miracle among them. He gives a number of instances of this, showing what men had done by means of faith, and says:—

"Even all they who wrought miracles, wrought them by faith; even those who were before Christ, and also those who were after."

He continues:—

"And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God."

The Church of Jesus Christ of Latter-day Saints has been established by this same principle of faith.

The Prophet Joseph, by his great faith, obtained a vision of the Father and the Son; by his great faith he received the Aaronic and Melchisedec Priesthoods. Through his great faith the Gospel and its ordinances were restored to the earth and the Church of Christ was organized. Great deliverances have been wrought out for the Elders and the Saints through faith.

It is by faith that Elders go forth without purse or scrip to preach the Gospel. It is by faith that they are the means of leading men and women into the Church; and it is by faith that these are gathered from the various nations.

It was by faith that President Brigham Young and his brethren led the Latter-day Saints from Nauvoo into the wilderness and from it into the valley of Salt Lake. It was by faith that Salt Lake City was founded.

If the pioneers had been destitute of faith they would not have stopped here. It has been by faith that the Saints have been preserved from that day to this.

How could we, so few in number, have withstood the attacks upon us and escaped destruction had there not been a miraculous power to have sustained us? This is a miracle, though the world may not acknowledge it. No power but that of God could have sustained the Latter-day Saints during these many years of trial and persecution. It is the faith

which God has given to the people that has helped to do this.

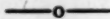
The Lord has made promises concerning Zion, and the Saints have had faith in them. How often has it been the case that our enemies have said we were about to be overwhelmed and destroyed? They have fully expected to see this, but time and time again we have been delivered. We still live, and shall live and continue to grow and increase until every word of God concerning Zion will be fulfilled.

Let the juveniles, therefore, be taught faith. By its aid wonderful works can be accomplished.

One man's faith, in former times, has caused the heavens to withhold its rain; and then, again, the same faith has caused the heavens to be opened and the welcome showers to fall upon the thirsty and famine-stricken land. If one man's faith can effect such mighty results as these, how much greater ought the faith to be of an entire people like the Latter-day Saints?

Prayer offered to the Lord in secret and holy places, when offered in faith, brings about great results. We should not only pray in our families, but we should pray in secret places; and we should not only pray in our families and secret places, but we should pray in our hearts. It does not prevent the exercise of faith if we should not be able to give voice to our prayers. We can exercise this gift of faith in our hearts without giving utterance to our voice from our lips.—Editorial in *The Juvenile Instructor*.

FACTS AND EVENTS.



Turkish troops have been despatched to Crete.

Reports to hand on the 22nd ult. of the previous night's storm show that great damage has been done to crops in Lancashire and Cheshire. The storm also visited parts of North Wales. In Liverpool its effects were only slightly felt.

A New York telegram of the 22nd ult. reports the bursting of Sharp's dam, on the Hocking Canal, in Ohio, causing a vast amount of damage. Fortunately there was no loss of life, the inhabitants having had timely warning.

The latest official report from Madras states that the cholera visitation is severely felt in the three northern divisions. Of the villagers 35,000 receive relief, and 12,000 laborers are employed on the works. Prices are rising in eleven, and falling in eight districts.

A case of cholera is reported from Hungary.

Budapest, July 21.—A disastrous fire occurred yesterday in the small town of Paks, on the Danube. Some 400 houses were destroyed, including the barracks and the Protestant school. Some children are reported missing, and the distress among the people who have been rendered homeless is great.

Many women who could have easily escaped death in the Conemaugh Valley flood refused to do so because it was impossible to rescue their husbands. Sooner than accept life on such desolate terms, these brave women, in scores, calmly permitted the rush of waters to sweep them away. Instance after instance of the sublimest heroism will crowd the annals of that ill-fated valley.

A tempest swept over the Western States of America on the night of the 21st ult., accompanied by heavy rains. The greatest damage was done in the Little Kanawha Valley, West Virginia. A cloud-burst completely flooded the adjacent country destroying a number of lives, ruining the crops, and carrying off a large amount of property. The Kanawha River rose 6 feet in two and a half hours, and many coal barges and timber rafts were swept away. Several steamboats were wrecked. Morrisville, a small village, was destroyed, and twenty lives were lost. A goods train on the Ohio River Railroad went through an open culvert, the officials in charge being killed. The Baltimore and Ohio Railway was blocked by a number of washouts at Cincinnati, and portions of that city were flooded owing to the inadequacy of the sewers. The Ohio canal burst its banks, and the occupants of houses covering a large district were forced to their roofs by the rising water. A number of railways in Southern Ohio were crippled by a break in the line, and the crops are reported as seriously damaged or wholly destroyed. At Nelsonville the inhabitants took to the hills during the prevalence of the pluvial downpour. Chicago was awash for an hour from the tremendous downfall of rain, and it was impossible to walk some of the principal streets. Cabs could not be obtained to convey home the theatre-goers, and hundreds of people remained all night in the theatres. The storm extended as far west as Bismarck, Dakota.—*Liverpool Post*.

New York, July 29.—The Western States have been visited by a series of destructive storms of wind, hail, and rain. Great damage has been done in low-lying districts by floods, the smaller rivers having been swollen by the heavy rainfall to an extent almost unprecedented in summer. Where there were no floods equal damage was done to the crops by the hail, which beat down the grain crops, often beyond hope of recovery. In Chicago the storms were terribly destructive both to human life and property. No fewer than nine persons were killed on the streets and in the surrounding districts. A number of persons who were away from home when the storm burst are still missing, and have probably perished. In the city of Chicago alone the actual damage to property is estimated at \$1,000,000.—*Liverpool Post*.

Bakersfield City, July 7.—This afternoon a fire broke out in a new building just erected in the Lanie Block, known as the Southern Hotel. It spread to the adjoining building, with the final result that every business house in the town and about forty dwelling houses were destroyed, involving a loss of perhaps a million and a quarter of dollars. Insurance \$800,000. The fire department could not cope with the fire. Thirteen blocks are wiped out. No hotel, business house or restaurant is left. As soon as the fire had subsided steps were taken to feed the homeless. The fire came on so suddenly that no stocks could be saved.

New York, July 29.—It is reported that the French Canadian population of the province of Quebec; under cover of assembling for the recent Fete of St. Jean Baptiste, formed an aggressive league, which has for its primary objects retaliation on the Protestant minority in the province. The recent utterance of the Hon. Mr. Mercier, the Premier, and father of the celebrated Jesuits' Estates Act, has paved the way for organization. As the Protestant crusade continues with unabated persistence all over Canada, and as the French Canadians are now fully determined to stand up for their claimed rights, there are lively times ahead for the Dominion.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 5, 1889.

THE SCOTSMAN'S CONTRIBUTION.

A CONTRIBUTOR to the columns of *The Scotsman* for June 19th, writing under the caption of "Salt Lake City in May 1889," makes some statements which are deserving of notice, because of the character of the paper in which they appear. Referring to certain incidents which are alleged to have occurred during the memorable exodus of the Saints over a trackless desert of a thousand miles and more, and from the confines of American civilization and nineteenth century Christianity, to the valleys of Utah, he says: "The traditions are yet fresh of that terrible journey. A friend who has lived long in Salt Lake City told us of one poor woman who suffered fearfully from an internal ailment, but who was whipped off if she ventured even to lay her hand on a waggon; and of another who lost the power of her limbs and had to be carried by one of her companions on her back."

Such an incident as the one first mentioned is specially adapted to illustrate the barbarity still found lurking in some human natures. But why was there no word of explanation written in connection with the recital of this alleged occurrence? Why was it not stated that such deeds of inhumanity are indignantly condemned by the great body of the Saints, as they most certainly are? What the object of the *Scotsman's* scribe, who signs himself B, is in holding up in an unqualified manner to public gaze these alleged incidents, we cannot surmise, unless the purpose was to convey the impression that "Mormon" character in general is fitted for just such deeds of inhumanity. That such is the disposition of the Saints we deny unequivocally, and say that the individual who alleges anything of this nature against them, is a false witness bearer and a defamer of honorable men and women.

We do not believe that these alleged occurrences ever took place. Our reason for this opinion is founded not only upon our knowledge of "Mormon" character, but upon what B. himself, further on in his article, admits as follows: "On the other hand, the Mormons have the character of being kind and neighbourly, and considerate towards one another." This testimony illy comports with his statements respecting acts of brutality among the Saints. And besides, these and all kindred acts of inhumanity are contrary to the spirit and teachings of the latter-day Gospel.

B. had a fine opportunity to tell his readers since the matter was taken up, how it transpired that those poor, suffering women were placed in circumstances of so much distress. He might have stated that their exodus was caused by the bigotry, fanaticism and hate of a people who were inspired by the principles of sectarian Christianity—that the Saints had to fly for their lives while pious(!) preachers and their flocks reveled in arson, riot and murder. If the whole truth had been brought to notice in the *Scotsman*, a single case of alleged "Mormon" brutality would not have been at all conspicuous in the presence of multitudes of cases of men, women and children, who found it less dangerous to brave the perils of a thousand miles of desert, and the traditional hate of savages, than to face the wrath of a Gentile Christianity.

Again, B. writes: "It is often boasted that it (Salt Lake Valley), was but a desert when taken possession of, and that it is "Mormon" skill and labor that has turned it into a garden. But this is a great exaggeration. Being obviously the bed of an ancient lake, the plain has a good soil, and it needed only cultivation and irrigation to make it productive." It does not now occur to us that we have ever read anything which manifested the presence of a more colossal bigotry and microscopic charity than the sentiments of the last quotation from the *Scotsman's* article.

It is true the "Mormons" did not make the soil in the valleys of Utah. They went there at an early day, but creation had forestalled them by several years or more; and, of course, all the immigrants had to do was to develop the resources about them. They were obliged to clear the land of heavy brush, make roads into rocky kanyons at great cost and labor, build hundreds of miles of expensive irrigating ditches, erect houses and forts, haul supplies by wagon for more than a thousand miles, fight against crickets, grasshoppers and Indians, dig wild roots for a living, take a hand in the war against Mexico at a most inopportune time, hold Johnston's army at bay, and go ahead in spite of the efforts of a powerful nation to crush them. But they were clearing good land, building houses on a good soil, making roads in the mountains that surrounded the "bed of an ancient lake," fighting Indians on ground that could be made productive, digging roots where they would grow, conquering enemies that could be beaten, and so where's the credit? B. evidently thinks there is but little to be accorded a "Mormon" for anything he may do.

How would the principle which he has proposed make the English people appear? There is in this country plenty of money, millions of people, fine harbors, extensive ship-yards, manufactories of nearly every description, skilled mechanics, an abundance of pluck and energy, the fostering care of a liberal government, and with all these advantages at their disposal, we would like to know what credit the English people deserve for being the first maritime nation in the world? They boast a great deal of this matter, and claim that it has been brought about by English skill and labor. "But this is a great exaggeration." This island "has a good soil," and many resources, and their development was all that was needed to make this country what it is, and so where's the credit? This is a sample of the brainless argument of the *Scotsman's* B. in his article on the "Mormons." But anything will pass pro-

vided it is against this people, and the publication of such twaddle in an influential journal proves the truth of our allegation.

This B., who gathered no honey from the flowers of Deseret, says that "one tenth of the entire produce is remorselessly claimed by the Church." Again: "Every transaction of buying or selling, every cent of income, every dollar of profit is known, and his tenth must be most religiously paid to the Church, which thus becomes very rich." The animus with which these paragraphs were written is in keeping with the splenetic remarks of B. in general. He labors to make it appear that the ecclesiastical polity of the Saints is tyrannical. This statement is borne out by what he writes in another section of his article. He says: "It is only after their (converts) arrival that they have found that neither their bodies nor their souls were their own." But "*mutatis mutandis* (vide B.'s article), we are told that "old Mr. Walker * * was a Scotsman, who turned Mormon, but being called on by Brigham Young to pay a tithe which he thought too high, he abandoned the whole connection." The "remorseless" claim for tithing in this instance, according to B.'s showing, did not yield a very large amount, and evidently the aged Mr. Walker was not dominated "body and soul" by the Church. This B., whose memory would serve admirably for a mathematical point, tells us also of a friend in New York who visited Utah three times, and when returning to the city on the occasion of his second visit, "had for a fellow-traveler Brigham Young's nineteenth wife on her way to the city to expose Mormonism." It does not seem that either the Church or President Young owned *that* woman "body and soul."

After B. gets warmed up to his work he ceases to cite individual cases to show that what he had previously written was not true. He goes into the business in the following wholesale fashion: "What, indeed, can be the effect on young men when they see their father going off to San Francisco to visit one of his wives, or may be to Nevada after another? *Mutatis mutandis*, they will follow his example. He claims for it the sanction of religion, but they see that there is precious little religion about it, and if there be, it is a religion which they despise, so that very probably they become unbelievers.. This furnishes racy reading in connection with B.'s statement about the Church membership not knowing until they arrive in Utah, that their "bodies and souls are not their own." In speaking also of non-Mormon schools in Salt Lake City, B. writes: "Altogether from 1,500 to 2,000 children are being taught in these schools, and I was informed that 40 per cent. of these were of Mormon origin, but very likely to abandon the system altogether." There is evidently not much Church ownership of "body and soul" where "Mormon" children are allowed to attend sectarian schools. The defection from the Church is perpetually going on according to B., who remarks that "some are always renouncing Mormonism." His inconsistent statements suggest that he gave the "Mormon" question no more careful thought than he bestowed upon his letter.

With respect further to the allegation in the Scotsman concerning the officials of this Church knowing "every transaction of buying and selling" which is consummated by the individual membership, we pronounce the statement untrue. Our knowledge in this matter arises from an experience of

twelve years in various wards or towns located in Utah and Arizona. We have been as free to buy and sell without the dictation or knowledge of the Church officials as other citizens of the United States, no matter where they may reside. We have paid tithing to the Church, and by the grace of God purpose to continue doing so, but not a single Church official in any of the wards where we have at any time been located, has ever asked for a single cent more than we chose to pay voluntarily, according to our own ideas of what was right and proper, nor have any of them ever suggested that we were not paying enough.

B. alleges also that the Church "can requisition foreign missionaries, so many from every ward, and wherever these are sent they must go at their own cost, and occupy themselves in making converts." To their everlasting honor be it said they do go at their own cost, but we may otherwise assist B. a little in getting at the truth, for while they are generally expected to try, by the blessing of God, to make converts, they are not denied the privilege of refuting gross misrepresentations and slanderous statements concerning this people. We are personally here on missionary business. Our "requisition"(1) came to us in the form of a courteous letter inquiring if our circumstances were such that we could fill a mission to this country. It was further asked if it would be agreeable to us to accept. How much of a requirement there was in such a proceeding the reader can judge for himself.

Speaking of the Scotch Saints, B. says: "They are not typical Scotsmen. 'The missionaries go about the slums of our cities, or our mining villages.'" The implication is that from these quarters the "Mormon" converts are exclusively made. If B. poses for a typical Scotsman, we prefer to work among a class of people that he does not represent. We have more hope of accomplishing good there. If to be a typical Scotsman requires the ability to get as much misrepresentation of a good, kind, and thoroughly religious people into two columns of reading matter, as B. has done, such people will make very poor "Mormons," who, as a class, maintain the truth at whatever cost. This Church is no home for those who bear false witness against their neighbors. By the way, did Mr. Walker and his family, whom B. notices quite affably, come from the Scotch slums? If they did, "Mormonism" opened the way for them to attain financial prosperity and social influence. The Scotch Saints in general are people of intelligence, and who dare to think for themselves. Some of the men are now occupying important positions in various industries in their native country. They are of a respectable class, and there is not one of them who has lived the principles of "Mormonism" that has not been bettered every way thereby, except in winning the favor of this world.

We have at hand the opinion of an intelligent Scotsman who visited Salt Lake City. The gentleman who gives the following testimony to the world is Mr. Thomas McNaught, S.S.C., of Edinburgh:—

I often think it a great pity that those who vilify the members of this most industrious community should not take the trouble of making inquiries into the truth of the many accusations that are hurled broadcast against it. Since my visit I have seen some such accusations repeated in the newspapers, which I knew were a tissue of falsehoods, with only a modicum, and a very small modicum, of truth for their foundations, and on which were

raised charges which the framers thereof, with all their partizan bitterness, must have known were highly colored and exaggerated.

I did take some trouble, while in Utah and its cities, in making considerable inquiries into the present condition of the State (Territory) of Utah. It appears to have been in a happy condition until the flow of the Gentile element took place. This element, which is most bitter against the Mormon community, appears to a great extent to be composed of the refuse and scum of the civilization of the Eastern States. Before their arrival in Salt Lake City crime was comparatively little known. It is not so now. Every grog shop, every gambling saloon, or every place of amusement that panders to depraved tastes, is run by a Gentile. In the criminal records of Utah it is this race that figures most conspicuously.

Any person who has resided, even for a very little time, in Salt Lake City has no difficulty in recognizing the Mormon from the Gentile, or the dwelling of a Mormon from that of a Gentile. There is always a look of intelligence in the face of a Mormon that can never be mistaken; while the comfort that is displayed in the house of a Mormon, and the cleanliness that surrounds it, make it conspicuous from that of the dwellings of the Gentiles. There are some good Gentiles, but there are only some—they are few in number.

There is but one other statement made by B. to which we can call attention on account of our limited space. He says: "The public schools and school books are pervaded by Mormonism." The House Committee on Territories recently reported to the Congress of the United States that the public schools of Utah and the University of Deseret "are non-sectarian; no denominational tenets are taught." This same committee also gives a complete list of the books which are used in the public schools of Utah as follows:

Bancroft's Readers; Harrington's Graded Speller; Appleton's Elementary and Higher Geographies; Spencerian Copy Books; Michael's System of Penmanship for fourth reader and higher grades of pupils; Krusi's Drawing Series; Pathfinder Series of Physiologies, consisting of No. 1, Child's Health Primer; No. 2, Hygiene for young people; and No. 3, Steele's Hygiene Physiology; Grammar; Barnes' Short Studies in English; Reed and Kellogg's Higher Lesson's in English; Barnes' Primary History of the United States; Stephens' Music Readers; Harper's Arithmetics.

There is but a single book, Stephens' Music Readers, in all this list that is even printed by a "Mormon" house. Names appear in it which must be familiar to thousands in this country. Who here does not know something of Bancroft, Appleton, Barnes, or Harper? Yet in the teeth of a public document prepared by the American Congress, and which can be relied upon, B. has the audacity to declare that the public school books of Utah are pervaded with "Mormonism," and we find, too, that the influential *Scotsman* has been imposed upon to an extent that makes it appear stupid. B.

The Story of the Book of Mormon. By Elder George Reynolds. Salt Lake City: Joseph Hyrum Parry. England: George Teasdale, 42, Islington, Liverpool. pp. 494.—This handsome, gorgeously and profusely illustrated and exquisitely-printed volume, fit to be placed in any parlour, is a work of profound research, deep, critical, and discriminative thought, just and luminous exposition. It is a picturesque and dramatic history, in due chronological order, of all the events mentioned in the various books called the "Book of Mormon." The events are all reduced to historical sequence, so that the reader is privileged to see the history of the Nephites as they left Jerusalem

B.C. 600, until their very extinction. The history in tone and style, as it appears in the Book of Mormon, reminds us much of the style of the Book of Chronicles; and as it appears in Elder Reynolds' volume it reminds us much of the thrilling and pictorial style of Dean Stanley. The work is obviously the work of years of laborious study and wide culture; and whatever we may think of the author's theory, we must be impressed with his holy earnestness, his lofty tone, his unfailing courtesy, and his conspicuous ability. The chronological table of Nephite history will prove most helpful to real students. The volume costs but nine shillings and sixpence, and it ought to have a place in all our public, and in our decent-sized private, libraries. Its study will do much to break down all unreasoning prejudice against the Latter-day Saints.—*Brighthouse and Rastrick Gazette*.

CORRESPONDENCE.

Sheffield, July 25, 1889.

President George Teasdale.

Dear Brother,—As it will be a year on the 2nd of August since I was called to preside over this Conference, I have thought that a synopsis of our labors and their results would not be amiss.

During the year, 33 have emigrated, 13 have been added by baptism, but of that number 4 had been in the Church before, 5 were children, leaving only 4 adult new members; and 5 have been excommunicated. We have circulated 30,000 tracts, and several thousand homes have had a systematic course of tracting. We have sold 32 copies of the Book of Mormon, 20 of the Voice of Warning, besides a number of other Church works.

Owing to wet and cold weather and a scarcity of Elders, we did not hold many out-door meetings last summer, but are endeavoring this season to do so wherever we can find anyone to listen; but very often the number of listeners is very small. I find that the people of this Conference have been well warned in years gone by, and it strikes me forcibly that our labors are as the "gleaning of grapes when the vintage is done."

We have not lacked for the usual opposition to the work; in fact, I have thought that we have had more than is customary.

We were visited last December by the anti-"Mormon" lecturer known as William Jarman, and I can assure

you that he and his followers did their utmost to make it very unpleasant for us. Owing to being warned of his coming I made the acquaintance of the Chief Constable and Inspector of Police, and informed them of the character of this man. I told them he created a disturbance wherever he went; that we are law-abiding citizens, and wished to preserve the peace, and would follow their counsel in the matter, and pay for extra police if necessary. The consequence was that detectives were sent to his lectures. The Chief Inspector attended there personally; and then they sent some officials to our meetings. Consequently the officers of the law learned for themselves who the disturbers are, and we were protected in our rights. True an element of roughs came to our meetings; but it broke the monotony of preaching to empty seats.

The local Anti-"Mormon" Society was quite determined in its efforts to overthrow "Mormonism," and for that purpose, about a month ago, imported the anti-"Mormon" known as A. D. Bolitho, who tried all in his power to assist the cause against us by holding forth in the streets, denouncing us as murderers, adulterers, liars, etc.; but thanks to our constabulary, his proceedings were cut short. He left suddenly, and the Anti's have been unusually quiet since.

I have traveled some in the Southern States as an ambassador of the Gospel of Christ, I have been warned

in strong language to leave settlements, and have had hickory rods prepared to whip me. I have labored five years in Arizona among the Lamanites; have gone to their homes, where I had to crawl into their houses on my hands and knees, and lay with my head close to the floor, or ground, to keep the smoke from blinding me. I have carried the Gospel to a portion of my father's family, have had the satisfaction of baptizing my own mother in the State of Massachusetts, and have taken joy throughout all my labors, and have felt that the Spirit of God has been with me, and I have rejoiced that I was led to render obedience to the requirements of heaven, but never through it all have I realized with the same spirit that I do at present that the fullness of the Gentiles has about come in. I bear my humble testimony that the Spirit of God is fast being withdrawn from the Gentile nations; and here let me say that no labor I have ever performed, save the baptism of my mother, gave me more satisfaction than that which I did among the Lamanites. The spirit I then experienced leads me to know that the God of heaven is working with that people, and that the Gospel will ere long be taken from the Gentiles and be carried to the house of Israel, of which the Lamanites are a branch.

We hear frequently of our Elders suffering violence at the hands of mobs in the Southern States; but in my opinion, if it was not for the strong arm of the law in this country, the treatment they receive there would not be a parallel to what it would be here. At times I have felt discouraged with the prospects here. On one hand there is a calm indifference manifested for the salvation of the soul. On the other, hot persecution is waged against us for the purpose of our overthrow. It would appear that with so much stir as we have had, and with our religion brought so prominently before the people, if there were any of the blood of Israel here they would be brought into the fold. Nevertheless, God has said, through His Prophet Joseph, that His word spoken through His servants should not return unto Him

void, but should accomplish the purpose, whereunto it was sent. Therefore I feel to leave the issue with Him, knowing that He does all things well, and when His judgments stalk over the earth the people will be brought face to face with what we as His servants told them. The wickedness and corruption of the nations bespeak the judgments of God at hand, to say nothing of the phenomenal signs spoken of by our Savior in the 24th chapter of Matthew.

Ever praying that you may have health and strength to perform the labors devolving upon you, and that the protecting care of God may be around you and yours, I subscribe myself your brother and fellow-laborer in the cause of truth,

JAS. L. PATTERSON.

Cheltenham, July 25, 1889.

President George Teasdale.

Dear Brother,—Knowing the great interest you take in the work of the Lord, we think a few lines from this part of the vineyard may meet with your approval.

We now have five Elders in this Conference, and have decided to concentrate our labors more than heretofore, and to thoroughly warn the people in the various districts to which we have been assigned. We think it better, as far as possible, for two of the Elders to work together instead of singly as heretofore. It has been arranged that Elders Evans and Clark shall labor in the Bristol District; Elder Johnson has been assigned to the Nailsworth District, and Elder Ash and myself are laboring in the Cheltenham District.

I am happy to say that our labors are much more satisfactory to us under this arrangement than heretofore. The reports of the Elders are good, and they are energetically engaged distributing tracts and holding meetings both in-doors and out, whenever they have an opportunity. Elder Ash and I have been busily occupied distributing tracts and preaching to the people in the various villages which we have visited, and we have met with some success, for the Lord has blessed our labors so much that in

one village we have been the instruments in His hands of convincing a few of the truth of the everlasting Gospel, and we now have a nice little branch in that place.

We have labored faithfully to warn the people of the calamities coming upon the earth, having tracted the whole place five times, leaving a different tract each time. We have also held meetings in the streets and in private houses, and have endeavored to lay before the people the principles of the everlasting Gospel. The people turn out well to hear us, and we have borne a faithful testimony that God lives, and that He has restored

the everlasting Gospel to the earth in this day and dispensation.

We feel thankful to God, our eternal Father, that He has softened the hearts of the people towards us, for we find friends on every hand; and we are grateful also that we have been counted worthy to be messengers of salvation in this dispensation. Personally I feel well in my labors, and have a full determination to press onward to the best of my ability, and perform every duty devolving upon me. Praying for the blessings of God to rest upon you and all at "42," I remain your brother in the Gospel,

S. A. BLAIR.

UTAH NEWS.

(Summarized from Territorial Papers.)

The Minersville reservoir is nearly dry, and the farmers of that place are beginning to suffer the want of water.

The crops of Beaver County this year exceed anything south of Provo, and are equal to the best north.

Ogden, July 11.—Walter Scofield, of Weber County, who a week ago was run over by a load of hay at Riverdale, was getting along splendidly under the skilful treatment of his physician, and came into town on a visit, feeling good generally. Tuesday night, at 11 o'clock, he was taken worse, and died yesterday afternoon at 4 o'clock. The unfortunate man leaves a wife and three children.

Articles of incorporation of the Provo Book and Stationery Company have been filed with the County Clerk. The amount of capital stock, paid up, is \$5,000, subscribers as follows: George S. Taylor, 25 shares at \$100, \$2,500; Reed Smoot, 13 shares, \$1,300; J. C. Graham, 10 shares, \$1,000; Joseph B. Keeler, 1 share, \$100; and C. A. Glazier, 1 share, \$100. The officers elected for the first year are Reed Smoot, president; J. C. Graham, vice-president; George S. Taylor, treasurer and manager; and J. B. Keeler, secretary.

Logan, July 13.—One of the most terrible deaths that has occurred in this county took place on the Church farm late on Friday evening last. Miss Magdeline Schank, a young girl about thirteen years of age, of Providence, was assisting her brother at what is called the Church farm. The mosquitoes were very troublesome, and she endeavored to smoke them away. Thinking the fire had gone out, and desiring to start it, she procured a can of coal oil and poured it on, when it immediately blazed and caught the can, causing a sudden and loud explosion. Those in the house were excited, and before anything could be done for the girl she was terribly burned. A messenger was sent to Logan for a doctor, but the young girl died in a short time, her injuries were so fatal. Her relatives in this hour of deep affliction have the sympathy of many friends.—*Logan Journal*